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different kinds of rice fields are Bengali. Maize, a cereal that is important in their economy, has a borrowed name, but other lesser cereals retain their Santali names. In Bankura the Santals have lost the use of their own numerals beyond seven, though apparently these are known and commonly used elsewhere. Even so, in Bankura the Santal word for "twelve" is still used in phrases connected with the recital of tribal traditions, as in the phrase *gelbar paris*, meaning the "twelve clans". Iron has a Santali name, but other metals now in use, such as lead, copper and brass, have Bengali names. In addition to brass and earthenware utensils, the Santals make extensive use of the leaves of the *sal* tree (Santali *sarjom*), which they plait to form many varieties of plates, cups, pipes and cigarettes, and they possess a wide vocabulary to distinguish between the different kinds. Brass and earthen pots they buy from others.[1]

The difficulties of determining the extent of their borrowings in the field of religion may be illustrated by the fact that the language of spells and of prayers offered at the time of sacrificing contains a strong admixture of Hindi-Bengali words. This would seem to indicate that there have been many borrowings at this point; but it is also possible that the one who makes the prayers, wishing to put himself into a favourable relation with the spirits, uses a special vocabulary and so removes himself from the common run of his people when he is acting as a mediator between them and the spirit world. Many of the songs sung nowadays are composed in Bengali. There is a large stock of riddles, some of which are asked and answered in Santali, others of which are asked and answered in Bengali, while yet others make use of both languages.[2]

Only incidental reference has been made to the impact of Moslem culture on Santal life. Reminiscences occur of the period of Moslem rule, such as the following statement: "Concerning the *Turuk* (*Turuk*, or Turk, the name by which Santals refer to Moslems), it is said that they ruin our spirits because they cut the throats of fowls the wrong way. If we eat

[1] Another discussion of the linguistic evidence, giving many examples, and the whole stated from a somewhat different point of view, is to be found in Professor Sten Konow's introduction to Bodding's collection of Folk-Tales.

[2] In a suggestive article published in *Africa* for June 1946, Professor F. C. Bartlett has expanded his thesis in the Julian Huxley lecture of 1944 that each primitive culture displays both "hard" and "soft" points. The methods which he has outlined for determining, in the examination of any particular culture, what constitute the hard and soft points, and in particular the story method, may furnish valuable results when applied to the study of Santal culture.